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# CHRISTIAN NEWS FROM ISRAEL

JERUSALEM

VOL. XI No. 2 JULY 1960

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# CHRISTIAN NEWS FROM ISRAEL

JULY 1960
VOL. XI No. 2

EDITED BY DR CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY FOR RELIGIOUS AFFAIRS
JERUSALEM

CONTENTS


Chronicle of Events 3

The Benedictines in the Holy Land
*By Father Benedict Stolz, O.S.B.* 11

Archaeological Activities in Israel, 1959–1960
*By Avraham Biran, M.A., Ph.D.* 16

Christian Travel in Israel
*By Father Jean-Roger, A.A.* 21

Reviews of Books:
Kurt Schubert: "The Dead Sea Community, Its Origin and Teachings"
*By David Flusser* 25

E. Y. Kutscher: "The Language and Linguistic Background of the Isaiah Scroll"
*By A. Semkowski, S. J.* 27

Palestinski Sbornik. Wypuski 1–4 (in Russian)
*By Prof. H. Z. Hirshberg* 30

# CHRONICLE OF EVENTS

## EASTER 1960

Holy Week of the Western Churches coincided this year with that of the Eastern Churches; and since it overlapped Jewish Passover, virtually the entire population of Israel celebrated their spring festivals at the same time.

Palm Sunday fell on 28 March according to the Julian, and on 10 April according to the Gregorian calendar. In Jerusalem, Orthodox liturgies were performed in the chapel of the Monastery of St Simeon and in the Russian *sobor* of the Holy Trinity; Catholics worshipped at the churches of the Dormition, Notre-Dame de France and Terra Sancta; the Protestants attended vespers at the YMCA. In Nazareth, where the Christian population is predominant, the services assumed a most solemn character. The Greek Orthodox liturgy was performed by His Grace Metropolitan Isidoros, the Catholic mass by His Exc. Bishop Piergiorgio Chiappero.

On Maundy Thursday, the Franciscans, led by His Paternity the Most Rev. Father Alfredo Polidori, Custos of the Holy Land, made their traditional pilgrimage to the Chamber of the Last Supper. They were followed by numerous local and foreign Catholics, including staff members of the diplomatic and consular corps.

On Good Friday, more than a thousand tourists and foreign residents in Israel crossed into Jordan to attend the ceremonies in the Old City, and especially at the Church of the Holy Sepulchre.

On Saturday morning, the Holy Fire was brought from the Church of the Resurrection, and handed over to the Greek and Russian Orthodox clergy of Israel. It was later conveyed to the Orthodox churches by special messengers. At midnight, solemn Easter services were held in Christian churches throughout the country. On Sunday morning the Protestant community in Jerusalem attended a sunrise service on the terrace of the Scottish Church of St Andrew.

### BYZANTINE ACROPOLIS RECONSTRUCTED AT 'AVDAT

On 14 April, the reconstructed Byzantine acropolis at 'Avdat (Abde), 65 km. south of Beersheba on the road to Eilat, was inaugurated by Prime Minister Ben-Gurion. Work is still proceeding on the restoration of the Nabataean and Roman enclosures, under the auspices of the Committee for the Reconstruction of National Monuments. Scholars, state dignitaries and foreign diplomats attended the ceremony.

The acropolis, which is 619 metres above sea level, covers an area of approximately eight dunams (two acres), while the entire excavated area of 'Avdat throughout its periods is some seventy dunams. The work of reconstruction has been in progress for two years. (See Pl. III.)

### EASTER MUSIC AT THE BAPTIST CHURCH IN JERUSALEM

On 20 April, a programme of Easter music was the feature of a garden party held in the grounds of the Baptist Church in Jerusalem in honour of a group of visitors from the United States. The visiting group was headed by Dr T. E. McCully, President of the International Committee of Businessmen (and father of T. E. McCully Jr, one of the five missionaries martyred by the Auca Indians in January 1956).

Among those invited were Jerusalem businessmen and Government officials.

### BISHOP SHEEN AND MR MORTON IN ISRAEL

On 23 April, His Exc. Mgr Fulton J. Sheen, Auxiliary Bishop of New York, and Mr H. V. Morton, author of *In the Steps of the Master,* came through the Mandelbaum Gate for a one-week stay in Israel. They were accompanied by the well-known photographer, Mr Yousuf Karsh, and Mr K. S. Giniger, General Manager of Hawthorn Books, Inc.

Mgr Sheen, Mr Morton and Mr Karsh visited Jordan and Israel in connection with their forthcoming illustrated book on the Holy Land.

While in Jerusalem, Bishop Sheen was received by Mrs Golda Meir, Minister for Foreign Affairs.

### "SECOND EASTER" AT *QIDANE MEHERAT MARYAM*

On 24 April, *Dagma Tensae* ("Second Easter") was celebrated by the Ethiopian community of Jerusalem in the church of *Qidane Meherat Maryam,* situated in the monastery *Debre Gennet.* His Grace Abba Philippos, who had come from the Old City together with a group of monks, officiated.

Second Easter is observed on New Sunday, one week after Easter according to the Julian calendar, in honour of the New Year which begins with the Resurrection.

Among those present at the ceremony were: His Highness Imeru Haile Selassie, a cousin of the Emperor of Ethiopia and former Ambassador to the United States; His Exc. Mr Michael Imeru, present Ambassador to the United States; His Exc. Mr Araia Abebe, Ambassador to Greece; His Exc. Mr Tekle Tsadik Mekouria, Consul-General in Israel, and Mrs Mekouria; Mr Firdyiwek Teklemariam, Secretary of the Consulate, and Mrs Teklemariam; and Dr Ch. Wardi, the Israel Counsellor on Christian Affairs.

### SACRED MUSIC IN JAFFA CHURCH

On 30 April, the first of a series of bi-weekly concerts of sacred music was presented by the Israel Bach Society in the Church of St Peter in Jaffa. The programme included works by J. S. Bach, Palestrina and Carissimi.

The Israel Bach Society, directed by Mr Eli Freud, has been performing for some five years. It comprises professional instrumentalists, soloists drawn from the Israel National Opera and elsewhere, and a choir in which both Jews and Arabs participate. The ecclesiastical authorities offer the facilities of St Peter's to the Society without charge, and on concert evenings the premises are adapted to the requirements of the performances.

### PRIMATE OF GREECE AGAINST ANTI-SEMITISM

On 8 May, information reached the Ministry of Religious Affairs concerning a declaration against anti-Semitism, made by Kyr Theoklitos, Archbishop of Athens and Primate of Greece. On the occasion of Holy Week, the Archbishop said that all forms of anti-Semitism are "sacrilegious, degrading to our civilization and, furthermore, anachronistic at a time when fraternal unity and love among nations should take precedence over all other emotions".

The prelate asserted that no Christian may forget that the Old Testament came from the Jews, that Christ was incarnated as a Jew, and that the Apostles and the first missionaries in Europe (i.e. in Greece) were Jews as well.

The promulgation of this message during Holy Week was considered particularly significant since the Orthodox liturgy of the period of the Passion contains many references to the "blindness of the Jews" which are

anti-Semitic in nature. In some parts of Greece, it is even the custom to burn a Jew in effigy on Good Friday.

### FINNISH PILGRIMAGES TO ISRAEL

On 8 May, a group of pilgrims, members of the "Karmel" Society of Finland, came to spend a month in Israel. The pilgrims, headed by the President of the Society, Pastor Y. Nummi, made an intensive tour of the country. They visited cities and settlements, institutions and industries, meeting Israelis from all walks of life. While in Jerusalem, Pastor Nummi was received by the Minister of Religious Affairs. The group also met with the Minister's Counsellor on Christian Affairs, with whom they discussed the religious and ethical meaning of Israel.

The members of the "Karmel" organization are assiduous readers of the Bible and believers in the literal fulfilment of its prophecies. They see in the return of the Jewish people to the Land of the Bible an event of providential significance.

### MINISTRY OF LABOUR OFFICIAL ELECTED NAZARETH FREEMAN

On 12 May, the freedom of the City of Nazareth was bestowed on Mr Y. Habushi, Director of the Arab Affairs Department of the Ministry of Labour. The Mayor of Nazareth, Mr Seif-ed-Din el Zu'abi, informing Mr Habushi of the honour, said it was made in appreciation of his activities on behalf of the Arab population of the city, and the faithful manner in which he carried out the Ministry of Labour's programme in the Arab settlements. Mr Habushi, it was pointed out, has displayed great initiative in the promotion of employment of Arab workers, the paving of roads to Arab villages, the organization of Arab cooperative enterprises and the development of village water projects.

The only other Nazareth freeman, named in 1946, was the late Mgr Antonio Vergani, former Vicar-General of the Latin Patriarchate in Israel.

### COMPENSATION FOR ARAB CITIZENS TO BE EXPEDITED

On 13 May, Prime Minister Ben-Gurion announced in the Knesset that an effort will be made this year to advance the solution of a number of basic problems affecting the country's Arab population. He added that the Office of the Adviser on Arab Affairs would coordinate the activities of the various Ministries in order to accelerate the payment of compensation to Israel Arabs who had been evacuated from their homes, and to house and rehabilitate them.

Of some 7,000 claims submitted to date, about 4,600 have already been settled by compensation in the form of land or money.

Mr Ben-Gurion also mentioned the Government's plan to turn over Moslem *Wakf* property to the autonomous administration of the individual Moslem communities.

### NAZARETH DEVELOPMENT PLAN

On 14 May, Mr Seif-ed-Din el Zu'abi, Mayor of Nazareth, announced a special development budget of IL700,000. To make up the sum, the Government will grant the municipality an allocation of IL170,000 and loans totalling IL490,000.

Major items in the development programme are: broadening of the town's main street; expansion of the water and electricity net-works; the construction of a new municipal market. Other expenditures will be for new kindergartens, sewers, street improvements, school furniture and vehicles.

### VISIT OF BENEDICTINE ABBOT PRIMATE

On 14 May, the Most Rev. Dom Benno Gut, Abbot Primate of the Confederate Benedictines, arrived in Israel for a ten-day stay. He made a tour of the country, visiting the Holy Places, and the Benedictine establishments in Jerusalem and Tabgha.

While in the capital, the Abbot Primate, accompanied by the Rt Rev. Father Leo Rudloff, Abbot of the Dormition, and the Very Rev. Father Benedict Stolz, Prior of the Dormition, was received by President Ben-Zvi and by Rabbi Toledano, Minister of Religious Affairs. Dom Benno Gut, formerly Professor of Holy Scripture at Einsiedeln and later at St Anselmo in Rome, spent six months here in 1935, studying at the Pontifical Biblical Institute.

The Order of St Benedict numbers at present more than 12,000 monks living in 165 abbeys and 49 priories, and more than 20,000 nuns distributed in 250 convents. The members of the Order chiefly devote themselves to monastic and liturgical life; but they also pursue theological, philosophical and historical studies, cultivate religious art, and often engage in educational and missionary work. (See article on page 11).

### LARGE PILGRIMAGE FROM THE UNITED STATES

On 30 May, 200 American pilgrims came through the Mandelbaum Gate for a two-day visit in Israel as part of a Spring Holyland Christian

Herald Tour. The group, made up of Protestants from 30 states, and headed by Mr Wilson, managing editor of the "Christian Herald", was met by Mr Gershon Avner, director of the Foreign Ministry's US Division. They visited Jerusalem, Tel Aviv, Haifa and Galilee. While on Mt Zion, they were greeted by the Director-General of the Ministry of Religious Affairs, and heard a short address by the Minister's Counsellor on Christian Affairs.

### PILGRIMAGE LED BY MEMBER OF BRAZILIAN PARLIAMENT

On 1 June, a group of sixty pilgrims from Brazil, including four priests and six nuns as well as the blind poetess Leonilla Linaris, arrived in Israel for a week's visit. The group was headed by Mr Euripides Cardoso de Menezes, Member of the Brazilian Parliament, and the Rev. Father Orlando Machado, former Rector of the Catholic University of Brazil.

Following a thorough tour of the country, including visits to the Holy Places, the pilgrims departed for Europe, while Mr de Menezes and Father Machado remained in Israel for a further eight days. While in Jerusalem, they were received by the Minister of Religious Affairs and the Speaker of the Knesset. Mr de Menezes, who intends to encourage the organization of pilgrimages from Brazil to the Holy Land, expressed the hope that *Christian News from Israel* would soon be printed in Portuguese.

### FRANCISCAN MONASTERY AD COENACULUM RESTORED TO CUSTODY

On 5 June, the Day of Pentecost, the little Franciscan monastery *ad Coenaculum* on Mt Zion, which had been under military control since 1948, was restored to the Custody of the Holy Land. Dr S. Colbi of the Ministry of Religious Affairs handed over the keys of the premises to Father Firmino Lopez, Procurator of the Custody, during the Franciscans' traditional Pentecost pilgrimage to the Coenaculum. Among those present at the ceremony was Signor Licinio Vestri, Italian Consul in Jerusalem.

Earlier in the morning of that day, a pontifical mass was celebrated at the Church of the Dormition on Mt Zion by His Beatitude Mgr Alberto Gori, Latin Patriarch of Jerusalem, who came from the Old City for the occasion. Among those present were M. Christian de Sainte-Marie, Consul-General of France in Jerusalem, members of the diplomatic staffs and UN personnel, and a number of Ethiopian monks. The service was relayed by Kol Israel, the Israel Broadcasting Service.

### LITURGY AT THE CHAPEL OF THE CATACOMBS

On 21 June, an Orthodox liturgy was performed in the chapel of the so-called "catacombs" on Mt Zion, the first such service since 1948. Chief celebrant was the Rev. Archimandrite Chrysanthos, assisted by the Russian Deacon Dmitriev.

The site, a grotto to which a flight of stairs now gives access, was until recently under the control of the military authorities; it has been restored to the Greek Orthodox Church, thanks to the good offices of the Minister of Religious Affairs. The "catacombs" are considered by Orthodox tradition as the scene of the descent of the Holy Ghost on the Apostles on the day of Pentecost, and seem to have been a place of prayer for early Christians.

The ceremony was attended by Greek and Russian Orthodox clergymen from Israel and Jordan, a choir of Russian nuns, the Diplomatic Representative of Greece and senior Government officials.

### NEW ARMENIAN PATRIARCH-ELECT

On 24 June, the Minister of Religious Affairs was informed by the Armenian Patriarchate of Jerusalem that the General Assembly of the Brotherhood of St James convened at the Patriarchate on 8 June, 1960, and elected by an absolute majority His Grace Archbishop Yeghishe Derderian as Armenian Patriarch of Jerusalem. Archbishop Derderian had been Locum Tenens of the Patriarchate from the time of Patriarch Israelian's death in 1949 until 1956; at that time, he left for Etchmiadzin (the religious capital of Armenia), and remained absent from Jerusalem until 1959. During his absence, Bishop Tiran was elected Locum Tenens, and later Patriarch. His election, however, was not confirmed by the Jordan Government, and he left in August 1958.

### FEAST OF ST JOHN THE BAPTIST IN EYN KEREM

On 24 June, a pontifical mass in the Church of St John the Baptist in Eyn Kerem marked the Day of St John. The mass was celebrated by His Paternity the Most Rev. Father Alfredo Polidori, Custos of the Holy Land, who came from the Old City. Together with him came some twenty Franciscan Fathers and the choir of St Saviour's.

Among those in attendance were: the Spanish Consul-General and Señora José Antonio Balenchana, who were accorded the honour of precedence; M. Christian de Sainte-Marie, Consul-General of France; Signor

Licinio Vestri, Italian Consul in Jerusalem; members of the clergy and Government officials.

The Day of St John was also observed by all French Canadians resident in Israel. June 24, in fact, is the national holiday of the French Canadians and is celebrated with great solemnity in the Province of Quebec. This year, the Israel Consul-General in Montreal attended the festivities organized by the *Société Saint-Jean-Baptiste de Montréal,* in the course of which a historical *défilé* took place, illustrating the French Canadians' contribution to the upbuilding of their country.

## IN MEMORIAM

## FATHER BONAVENTURA UBACH y MEDIR, O.S.B.

Information has been received here of the death of the Very Rev. Father Bonaventura Ubach y Medir, which occurred on 19 February, 1960, at the Abbey of Monserrat.

Father Bonaventura, who was eighty-one, had been a priest for fifty-six years, of which thirty were spent in travel and study in the Holy Land. The result of these activities was the monumental edition of the Bible in the Catalan and Spanish languages. Appointed Consultor to the Pontifical Biblical Commission in 1940, he retired in 1951 to the Abbey of Monserrat, where he continued his biblical studies until the end of his days. He left in Israel many friends and admirers of his scholarship.

The editor of this journal, who was privileged to enjoy the friendship of Father Bonaventura, wishes to convey his sincere condolences to the bereaved family and to the Benedictines of Monserrat.

# THE BENEDICTINES IN THE HOLY LAND

*by* The Rev. Father Benedict Stolz

Prior of the Dormition

The first Benedictine monastery in Palestine was in all probability founded by St Gregory the Great. We know, through John the Deacon, the biographer of the great pontiff, that hospices had been established, in the name of St Gregory, in Jerusalem and Sinai, by Abbot Probus of the Monastery of St Andrew in Rome. At this period, the hospices were generally administered by monks. It is therefore most likely that Abbot Probus brought to Jerusalem monks from his own monastery, that is to say, Benedictines, and put them in charge of the new hospice which, no doubt, was intended principally for Latin pilgrims. Thus at the beginning of the seventh century, the Benedictine Order introduced into the East the practice of hospitality which it has fulfilled with zeal ever since, according to the rules laid down by its founder. This foundation, however, did not survive for long; because the Persians, when occupying Jerusalem in 614, sent up in flame the 300 monasteries, hospices and oratories which were scattered in the Holy City and on the Mount of Olives.

The second appearance of Benedictines in the Holy Land occurred under Charlemagne. This monarch was a friend of monks and he endowed at least three monasteries in Palestine: St Mary the "Latin", the abbey on

the Mt of Olives, and a community of nuns at the Holy Sepulchre.

The first foundation of Charlemagne was that of St Mary, which had a hospice for Latin pilgrims and a remarkable library. He assured the future of this foundation by a capitulary which regulated the sending of alms to Palestine. Later, the King of England, Alfred the Great, and the kings of Hungary during the eleventh century, provided for the continuation of these alms. But they were not sufficient to meet all the needs of the Holy Places and the monasteries. According to Glaber's Chronicle, about the year 900 monks used to come annually to Rouen to collect alms. In 993, according to Martène, Hugues and his wife Juliette made a donation to the Holy Sepulchre, and ceded to Abbot Warin and the monks of St Mary the Latin certain possessions, to provide for the wants of the monks and pilgrims. As the monastery and the Latin hospice of Jerusalem were still in existence at the end of the tenth century and were in receipt of donations, we may assume that this establishment was functioning until 1010, at which time Caliph Hakim no doubt had it destroyed together with all other Christian buildings in Jerusalem.

The abbey on the Mount of Olives played an important part in the relations of Charlemagne with the East. Its existence is known to us from the letter written by the monks of this monastery in 809 to Pope Leo III, and from the repeated assignments entrusted to them by Charlemagne, by the Patriarch of Jerusalem and by Charlemagne's powerful friend, Haroun er-Rashid. According to a biographer of Charlemagne, the monks of the Mount of Olives were there *nutu Caroli magni*—by the will of Charlemagne—an expression which indicates that this monastery had been founded by the great emperor. They probably were in charge of a church located at the place where our Lord taught his disciples.

The first abbot of this monastery whose name is recorded in history was, according to Eginhard, George Engelbald, of German origin: he was still governing the abbey in 807. But in 809, Dominique had already succeeded him in the abbatial office; the same Dominique whom we find later, in 826, participating at the Assembly of Ingelheim which was presided over by Louis the Pious (le Débonnaire).

Dominique was the first signatory to a letter addressed by the monks of the Mount of Olives to Pope Leo III imploring him for protection from the molestations of John, a monk of Mar Saba. John, who was probably *higumenos* of Mar Saba, accused them of heresy. He did not content himself with incriminating the Frankish monks; he tried to stir up against them all the monasteries in the region. He even went so far as to hire laymen to

expel them by brute force from the Basilica of Bethlehem on Christmas Day, 800—an attempt which has been renewed several times since. But the Benedictines were not to be intimidated: they resisted this violence energetically, vowing that they would die rather than abandon their sanctuary; and they succeeded in holding their position. The following Sunday, they appeared before the clergy of the Holy Sepulchre and the people, and answered the charges that were brought against them. This was the beginning of the famous controversy around the *filioque* which, unfortunately, has persisted until the present day.

The third foundation of Charlemagne was a community of nuns at the Holy Sepulchre, attested by the *Commemoratorium*.

Apart from these three monasteries, whose existence cannot be disputed, we would just mention the monasteries of Bethlehem and Haceldama, about which history does not furnish any convincing data. It is to be believed that the majority of all these foundations of Charlemagne shared the fate of so many churches and monasteries destroyed during the civil war which broke out in 826 between the two sons of Haroun er-Rashid, Mohammed and Abdulla. The monastery and hospital of St Mary continued probably until the persecution of Hakim.

*Foundations of the eleventh century.* The Benedictines soon reappeared in the Holy Land. Moreover, in the same year that Hakim indulged in the vandalism which made him the Nero of the East, his mother, who was Christian, intervened and procured from her son permission to restore the churches which had been destroyed. St Bononius and the Amalfitans were almost simultaneously the sponsors of the Benedictine restoration. St Bononius, an Italian monk, first retired to Egypt about the year 1025. After leading a solitary life for some time, he restored or founded there a large number of monasteries of the Order of St Benedict. He then went to Mount Sinai and from there to Palestine. His biographer adds that wherever he stayed he established monasteries of the Order of St Benedict. We may therefore assume, with Mabillon, that about the year 1035 there were Benedictine monasteries in Bethlehem and on Mount Sinai. The life of another Benedictine saint, St Simeon, recorded by Mabillon, also confirms this assumption.

The last Benedictine foundation to be made before the Crusades was the restoration of St Mary the Latin. According to William of Tyre, the merchants of Amalfi carried on an extensive trade with the East and maintained very friendly relations with the Caliph of Egypt. They profited from this friendship to obtain permission to open an establishment in

Jerusalem. They had built, at their expense, a monastery with a church which they dedicated to St Mary, and a hospice for pilgrims.

It was not long before the monks of St Mary's felt the need for a second hospice to provide hospitality to the womenfolk who were visiting the Holy Places in ever increasing numbers. The generous contributions of the Amalfi merchants helped them to construct this new establishment (called "St Mary Minor"), and they brought out a community of Benedictine nuns to take charge of it.

Following the foundation of these monasteries and hospices, an abbot of Cava had a vessel built which used to sail from the port of Vietri on the Gulf of Salerno and make frequent voyages to the Orient carrying monks and pilgrims: it also engaged in a lively trade with the ports of Africa and the Levant. In this manner, the monks of Cava and St Mary laboured in the service of humanity and science, and even of commerce.

When the Crusaders came to lay siege to Jerusalem, the men's hospice was directed by a holy man named Gerard, who became famous for his charity to the poor; while the abbess of St Mary Minor was a Roman lady named Agnes. Albert d'Oix tells us that the three Latin establishments were spared during the siege, thanks to a tribute paid by them to the Moslems.

The Benedictines of St Mary the Latin practised charity towards the pilgrims, the poor and the sick: according to John of Würzburg, the monks accommodated up to two thousand persons in their hospital and gave them all the necessary care.

It was in this hospital that, towards the beginning of the twelfth century, the Order of the Knights Hospitallers was born. Its founders, Gerard

and his companions, were originally simple lay friars assigned to the service of pilgrims and the sick, and were dependent on the abbot and the monastery. They organized themselves into a religious militia with the special task of policing the roads and wells for the use of pilgrims. They carried arms, wore a black garment with white crosses, and took the name of "Knights of St John of Jerusalem", which was later to be changed to "Knights of Rhodes" and finally to "Knights of Malta".

Another Benedictine foundation of the time of the Crusades attained great influence in the Holy Land. It was the Abbey of Notre-Dame of Jehoshaphat, founded under the rule of the great abbot, St Hugh of Cluny. William of Tyre attributes to Godfrey de Bouillon the settling of Benedictines in the Valley of Jehoshaphat. This abbey became, like Cluny, the head of a powerful new congregation—with branches and possessions scattered throughout the East and West serving to extend the activities of the mother-house—and brought an element of rivalry to the work of civilization undertaken by the Crusaders. Among the principal influential factors were the dependencies of the abbey: the Abbey of St George of Antioch and the Priory of Askar near Nablus, twelve churches and chapels in the East, and several churches in Sicily, Apulia and Calabria. The abbot, in order to provide for the maintenance of the hospital, decided to dedicate the tithes and all the possessions of the monastery to this end; and he founded a brotherhood, the members of which, in exchange for the spiritual blessings that the community procured for them, had to give thirteen bezants of gold annually for the requirements of this work, or, if this amount was beyond their means, some sort of alms or offering.

Baldwin the First, King of Jerusalem, was the first to join the brotherhood. Count Roger gave to Jehoshaphat the monastery of St Magdalen of Messina with considerable properties. It was a kind of branch-house, or purveyor to the mother-abbey and its dependencies in the Orient. Each year, a ship assigned to the service of the monks sailed from the port of Messina to supply the monasteries of Syria with necessities. Count Roger exempted from all customs duties the ship and the merchandise which it took on at the port of Messina for the use of the monks. Baldwin the First also granted it complete franchise in all ports of the Latin Kingdom of Jerusalem. The fatal year 1187 put an end to the ephemeral dominion of the Crusaders in Jerusalem. The monks, doomed to witness the labours of nearly a century annihilated in one instant, had to leave their monastery of Jehoshaphat which they were never to see again.

*(Continuation in next issue.)*

# ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1959-1960

*by Avraham Biran, M.A., Ph.D.*

During the period under review, the pace of archaeological activities did not slacken, and their scope stretched widely from the discovery of what may have been the world's oldest permanent settlement (at Eynan, in the North) to the clearing of an Ommayad mosaic (at Horvat Minnim, near Capernaum). But the most exciting discovery was undoubtedly that of evidence unearthed in the area of Nahal Tse'elim, near the Dead Sea, that the warriors of Bar Kochba had gone into hiding there.

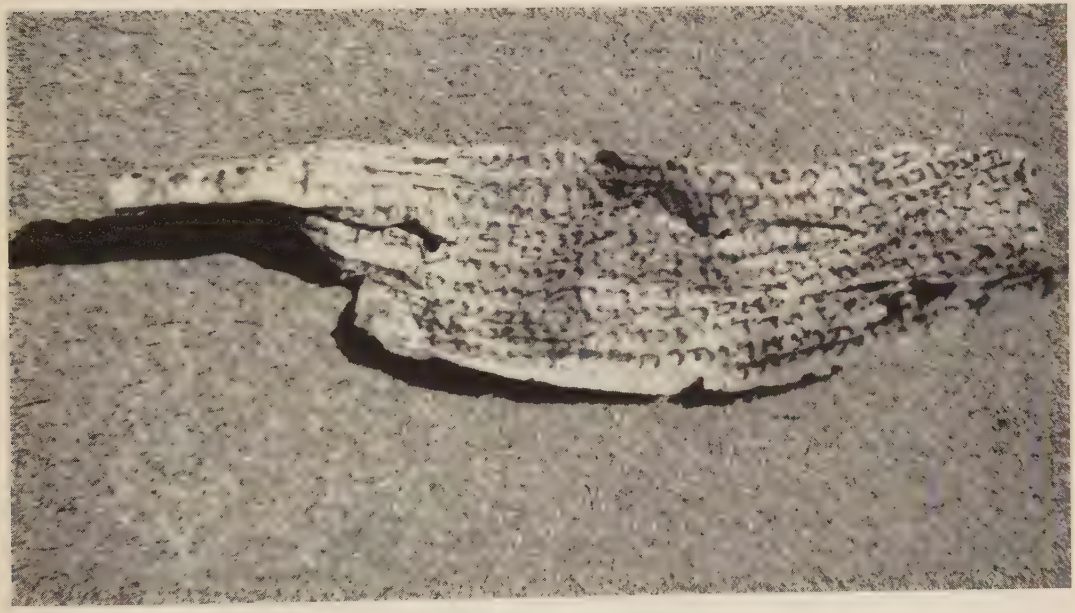
## *Bar Kochba Period*

Late in January 1960, Dr Y. Aharoni of the Hebrew University led an expedition of scholars, students and enthusiastic volunteers into the steep canyon of Nahal Tse'elim, 5 km. north of Massada, the famous Judaean fortress on the Dead Sea. In almost inaccessible caves, they found fragments of parchment scrolls written approximately at the same time as the Dead Sea Scrolls from Wadi Muraba'at, and in the same script. Two of the fragments are from the Book of Exodus, and their text and size indicate that they were part of phylacteries. Another fragment—of papyrus —has not yet been unrolled; it may be a letter of Bar Kochba, or a commercial document similar to those already found in the area. Household goods and food stored by the rebels have remained in an excellent state of preservation, owing to the absolute dryness of the region; wood and cane arrow-shafts (the first discovered in Israel), iron arrow-heads, wooden utensils, leather, linen cloth, pomegranates, olives and barley were found. They date from the second century CE, and must have belonged to the Bar Kochba units making their last stand against the Romans.

It is interesting to note that objects of almost the same type, in more primitive form, dating from the Chalcolithic period (fourth millennium BCE) were also discovered. It would thus appear that primitive man and zealots fighting for their independence occupied the identical caves in the wilderness of Judaea.[1] [Pl. I].

[1] On 23 March, a highly organized expedition was undertaken with the aim of exploring the area in question. A report on this expedition, which yielded sensational discoveries connected with the army of Bar Kochba, will appear in a subsequent issue.

*1. An aerial view of Massada. The remains of a Roman Legion camp are visible at bottom right. The three step-like terraces mark the location of Herod's Palace.*



2. *Nahal Ze'elim fragment from Exodus, for phylactery.*

*Beersheba ivories:*

*Left—a male statuette discovered earlier.*

*Below: the figurine from the last excavation.*

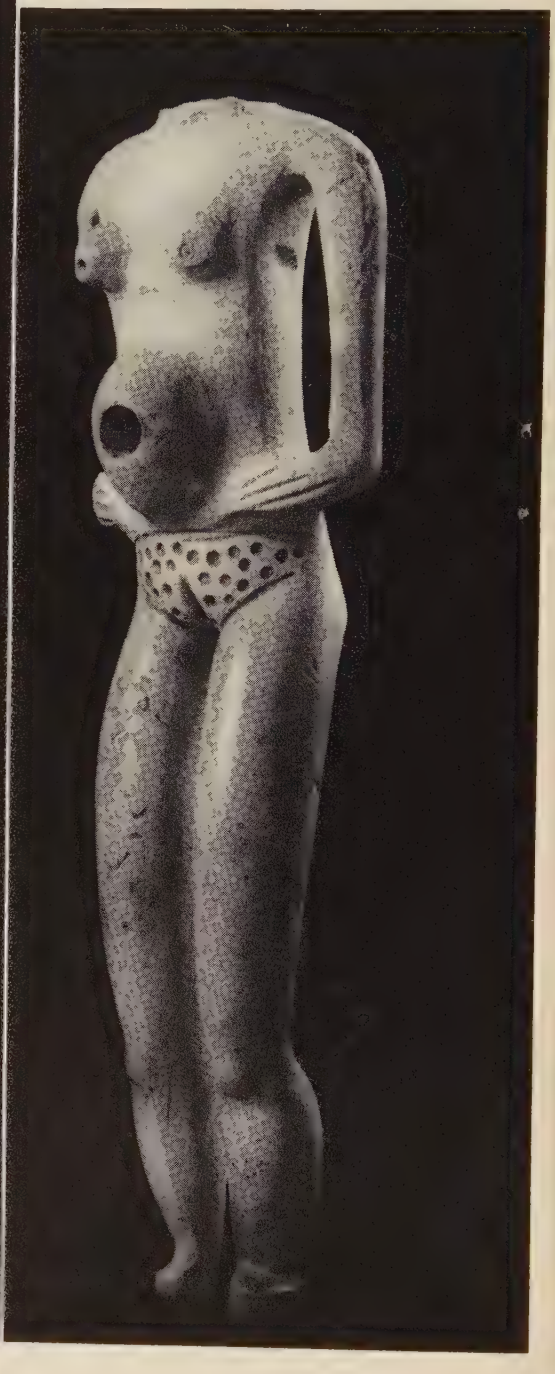


PLATE II

*The acropolis at 'Avdat.*

*1. Foundations of a building at Tel Gath.*

*2. Tel Gath. Israelite head of figurine.*

*3. Tel Gath. Early Canaanite cylinder jar.*

## *A Unique Beersheba Figurine*

Jean Perrot's fifth and final season of excavations at Beer Zafad, on the left bank of Nahal Beersheba, has been no less rewarding than the previous seasons here and at Beer Matar. The almost complete excavation of the two sites, supplemented by investigations in the vicinity, provides a good picture of the first sedentary occupation of the Beersheba region. On both banks of Nahal Beersheba, subterranean houses had been dug in the alluvial soil of the terrace. There are almost continuous traces of occupation all along the banks; and concentrations of houses have been found, here and there, at Beer Matar, Beer Zafad, Bir el Ibrahim and elsewhere.

The first settlement at Beer Zafad consisted of a dozen underground dwellings and a very long room which undoubtedly served some communal purpose. The earliest dwellings were large quadrangular chambers which were entered from a small circular courtyard dug into the hill. Into the floors and courtyard were sunk basins, silos and hearths.

Since this kind of dwelling was not suited to the terrain, it was gradually replaced by another: small ovoid rooms, connected by tunnels and entered through vertical shafts. In the next phase, the courtyard of the first type, and the pits which formed on the surface when the rooms caved in, were utilized in building subterranean rooms of various shapes (round, oval and rectangular), with walls of brick and stone. In these the roof, supported by beams, was level with the surrounding ground.

The site was abandoned twice during the first period, in the middle (for a short time) and at the end, this time apparently in a sudden and chaotic manner. After an interval of time long enough for the pits to have filled up, a new settlement was established at surface level. Some ten rectangular houses, built of mud brick with stone foundations, were grouped around a large structure whose function seems to have been similar to that of the subterranean chamber noted above. These houses are oriented north and south, and the entrance to each is in the middle of its short side.

A preliminary study indicates that the pottery from this surface is identical with that of the previous period. The total occupation must, therefore, have been shortlived, not exceeding one or two centuries. The variety of architectural types can be seen as a succession of efforts to adapt the dwelling to the terrain. Objects of particular interest from the last season include three copper tools and an ivory figurine. The copper tools are: a flat axe; a triangular axe-chisel with a hammered butt; and a kind of

pick, 28 cm. long, with a square section and rounded tip. The pick was a hand tool and, judging by some traces left on some of the walls, was probably used in digging the subterranean houses.

The figurine, without the head (broken off), is 11 cm. high; it represents a pregnant woman in the nude. The position of the hands on the hips is similar to that of the male statuettes discovered earlier. It also resembles them in technique: the spread of the legs was achieved by sawing, while the spaces between the arms and body were created by perforating and cutting away the intermediate segments. The pubic hair, navel, nipples and lumbar hollows were effected by drilling. The extreme exaggeration of the umbilical perforation suggests that the figurine may have had a special purpose. Although a frontal view gives an impression of rigidity identical with that of the male statuettes, a slight movement of the legs can be perceived in profile. In contrast to the male statuettes, the thigh of the figurine is long and its calf short; the modelling is delicate, and the limbs are well formed. This graceful object is unquestionably one of the finest pieces in the series of Beersheba ivories. (Pl. II/2.)

### *'Avdat*

The clearance and reconstruction of Negev cities proceed. Especially interesting finds have been made at 'Avdat (Eboda), where the work was done on behalf of the Government Committee for the Preservation of Landscapes and Antiquities attached to the Prime Minister's Office. The project was directed by Messrs A. Negev and Y. Cohen, under the supervision of Professor M. Avi-Yonah.

Work during the second season was mainly concentrated on clearing the acropolis area. Here were disclosed two Byzantine churches, a monastery, a Byzantine fortress, a baptistry, a commercial centre and a house to which a cave cut in the rock was joined. In some places, the excavators were able to reach the levels antedating the Christian era, and to determine the order of events at 'Avdat. (Pl. III.)

The history of the acropolis at 'Avdat can now be reconstructed with some degree of certainty. According to the evidence of a well-dated pottery sequence, the first Nabataean settlement was founded on it at the beginning of the third century BCE. Nabataean Eboda flourished from the second half of the first century BCE until its destruction early in the second century CE. It was probably destroyed by the Emperor Trajan in 106 CE, when he annexed the Nabataean kingdom and established the Provincia Arabia.

Some trial soundings were also made in the area between the Roman camp and the Byzantine fortress, and they yielded an immense quantity of Nabataean painted and plain pottery, which can be dated from the beginning of the third century to the middle of the first century BCE.

On the northern outskirts of the Nabataean city, a potter's workshop has been found—the first such installation of Nabataean origin so far brought to light. It included a pit for the preparation of clay (which still contained a few basketfuls of levigated clay), a stone bench for the potter's wheel, and another for drying the pottery. Finally, there was the kiln itself—a two-storey construction of stone, 2 metres high, in which were some fragments of unburnt vessels. This workshop was started in the middle of the first century BCE, and its last wares were produced in the second century CE.

Minor soundings were made (in collaboration with Lt Col. M. Gihon) in what is commonly thought to be a Roman camp; the camp installations were found preserved up to roof level. According to the evidence furnished by the pottery, this camp should not be dated later than the middle of the second century CE.

The Roman quarter, which extends south of the Byzantine fortress, was built—according to a dated inscription—in the third century CE.

More than forty Greek inscriptions were found, most of them from the churches and the acropolis area. Those which are dated fall into two categories: a few late Nabataean and Roman, and a large number of Byzantine. Of great importance are the Nabataean-Aramaic inscriptions, more than twenty of which were found in the acropolis area and in the valleys in the vicinity of 'Avdat.

We look forward with eagerness to the continued work at 'Avdat and other Negev cities, which should enrich our knowledge of both the Byzantine and Nabataean periods.

### *Tel "Gath"*

Moving north, let us review the results of Mr S. Yeivin's excavation at Tell Sheikh Ahmed el-'Areini, near modern Kiryat Gath but no longer identified with Gath of the Bible.

In area A, six additional strata were examined, in some of which several stages could be distinguished. A rather narrow street was discovered, which apparently started from the square in front of the city gate; it leads eastward to the fortified acropolis. North of this street lies a spacious house,

probably a public building. The walls of these buildings were built of mud bricks laid in horizontal courses, most of them on stone foundations (Pl. IV/1). All now show one common feature: an industrial installation in the inner courtyard, the purpose of which has not yet been clarified.

On the floor of one of the rooms in stratum IX lay an almost complete jar, with the word ליחזא *lyhz'* (*leyehaza*) incised on the shoulder. The word, whose letters can be attributed to the end of the eighth or the beginning of the seventh century BCE, seems to be a shortened form of "Jahziel", or some similar name. In the street south of the building in stratum VII, several fragments of a large pot with four handles were found; on three of them the inscription *lamelekh Hebron* was stamped. The finds include the heads of some pottery figurines, among them one moulded with excellent craftsmanship (Pl. IV/2).

In area D, the excavations were aimed at reaching virgin soil. It became clear that below stratum XI, which was reached during the previous season, there was still another stratum (XII); and in the virgin soil underlying this, round pits had been dug to a depth of 1.5 metres (stratum XIII). This soil was examined on the spot by Professor M. Avnimelech, of the Department of Geology at the Hebrew University, who found evidence of paludal characteristics, possibly of a swamp or of the bed of a permanent stream; the topography of the surroundings justifies this supposition. Here was the possible solution of the problem of water supply for the settlement. The eventual drying-up of the swamp may have caused the interruption of settlement in this area in the middle of the third millennium BCE, as the uppermost occupation level (on the high terrace at the foot of the acropolis) does not show any signs of violent destruction. Moreover, there are indications that during the first half of the third millennium the area of the settlement shrank.

Further work was undertaken to determine the structural remains uncovered during the previous year. Three rows of large square bases built of mud bricks were found; on each lay a large stone, which apparently had served as a foundation for a wooden column. The building erected on this structure in stratum IV was destroyed by a great fire. In one of the deep pits which had been dug here by the settlers of stratum IV, an almost complete skeleton of a wild horse was found; its species has not yet been determined.

There is still much work to be done before the location of biblical Gath can be established, and the present site identified.

# CHRISTIAN TRAVEL IN ISRAEL

*by Father Jean-Roger, A.A.*

Ever since the Edict of Milan in the year 313, whereby Emperor Constantine granted religious freedom to the Christians, the Holy Land has been the most important centre of attraction for souls who, by visiting their Master's country and contemplating its landscape, were seeking to recapture the meaning of the spiritual message which He brought. Thus, throughout the centuries, crowds of pilgrims have passed over this ground, hallowed by the Saints of the Old and New Testaments and by Christ Himself.

Pilgrimages flourished especially in the time when Palestine was a Byzantine province and, later, during the Middle Ages, when the attraction of the Holy Land found its expression in the Crusades. After the defeat of the Crusaders they became fewer, and only at the end of the nineteenth century did they experience a revival, as a result of the "pilgrimages of penance" launched from France by the Augustine Fathers of the Assumption. Since then, every year brings large numbers of pilgrims from many countries, who come to venerate the sites where the major events of their faith took place. The two world wars hardly interrupted this movement.

The partition of Palestine, in 1948, gave rise to some apprehensions lest this generous flow towards the Holy Land be cut off; but nothing of the sort happened. As early as 1949, encouraged by the Ministry of Religious Affairs and other Government agencies, several bodies abroad were making contacts in this country in preparation for pilgrimages during the Holy Year of 1950 which were intended, in a way, as a complement to the pilgrimage to Rome. And in fact, tourism in Israel during 1950 consisted for the most part of Catholic groups. As a result, the attention of the Israel authorities was drawn to the possibilities offered by Christian tourism in the country and, from then on, part of their activities has been devoted to its various aspects. In agreement with the Jordan authorities, procedures for crossing the frontier were drawn up, which are still in force to this day. It is in fact possible for pilgrims—whether individuals or groups—to cross the armistice lines between Israel and Jordan at a

point in Jerusalem known as "Mandelbaum Gate" (or "the Pass of Simon the Just"); but this passage can only be effected in one direction, for the Jordanians do not permit a re-crossing of the border.

Since Holy Year, Christian travel in Israel accounts annually for between a quarter and a third of the total number of visitors to the country. The large majority of pilgrims, half of whom are Catholic, also visit the Holy Places situated in Jordan territory. 1954 saw a considerable increase in Catholic pilgrimages, on the occasion of the Marian Year commemorating the centenary of the apparitions at Lourdes.

In 1955, there were numerous groups organized by the Baptist Church, with a total of 2,500 participants. Since 1957, one is aware of the arrival of an ever-increasing number of inter-denominational Christian groups, particularly from England and the United States. In addition, there are the groups of pilgrims organized each year by specialized bodies, such as those of the Franciscans, the Dominicans, the Assumptionists and various dioceses, as well as the study groups regularly conducted by the Pontifical Biblical Institute, the Swedish Theological Institute, the Scandinavian Seamen's Church of Haifa and the Israel-American Institute of Biblical Studies.

There is an extensive network of youth hostels in Israel which offer accommodation at moderate prices. They provide adequate comfort and facilities, and enable visitors to spend a pleasant while in the midst of attractive scenery. These hostels are to be found all over the country: from north to south, on the shores of the Mediterranean and the Lake of Tiberias, as well as in the Negev.

The body in charge of tourist affairs in Israel is the Government Tourist Corporation. It is linked directly to the Prime Minister's Office, and its board of directors includes representatives of several ministries concerned with these subjects. The Corporation's activities embrace all matters which directly or indirectly affect tourism, and its functions are extremely varied. Here, in brief, are some of its principal activities: publication of explanatory pamphlets and maps of the country, its regions and towns; improvement and supervision of hotels; instruction and examination of tourist guides; supervision of travel agencies; restoration and maintenance of historical and tourist sites; diffusion of information for the purpose of favourably orienting the Israel population towards tourism; establishment of tourist offices in major capitals abroad.

In the Christian sphere, the Corporation has been the driving force behind the construction of three important roads: that on Mount Tabor,

the one leading to Capharnaum and the one giving access to the Mount of the Beatitudes. Furthermore, the Corporation, in conjunction with the Ministry of Religious Affairs, has intervened to obtain other facilities for religious sites and institutions, such as water-supply, electric power and telephone communications.

A point worthy of emphasis is the high standard of tourist guides in Israel. Each year, special courses are organized for them, covering a wide programme of studies. The lectures are given by specialists in each subject and—*nota bene*—the courses on Christianity and the Christian Holy Places are given regularly by a Catholic priest. A thorough examination terminates each study session. The number of guides, which was 150 in 1955, has this year passed the mark of 550.

Coming to the restoration of historical sites, these would make a long list. For Israel, being a country where very many remains of ancient times are to be found, has a very large field for this kind of activity. Among the principal sites thus restored or recovered, the following are especially worthy of mention: Tell Megiddo, on the *Via Maris,* to which an extremely instructive museum has been attached; the Jewish catacombs of Beit Shearim, excavated by archaeologists of the Hebrew University of Jerusalem; the Nabataean and Byzantine town of 'Avdat, in the very heart of the Negev; the discoveries of ancient Ascalon and Caesarea.

Finally, the Government Tourist Corporation, through its branches scattered all over the country, is the well-informed and competent adviser of the individual pilgrim, even concerning such matters as the times of religious functions. Thanks to its manifold activities, the number of tourists visiting the country has almost doubled within two years, rising from 48,000 in 1957 to 92,000 in 1959.

In conclusion, here is a brief review of the Christian Holy Places in the Israel portion of the Holy Land, arranged in chronological order according to the Gospels:

Quite close to Jerusalem is the charming village of Ein Karem, the home of Elizabeth and Zacharias, where the Precursor was born, and where Mary, while visiting her cousin, pronounced the *Magnificat.*

Nazareth, in Galilee, is the place of the Annunciation, where the Angel Gabriel brought his message to the Virgin Mary. Today we can still see the grotto where "the Word was made flesh", over which the Franciscan Fathers of the Custody of the Holy Land are about to begin the erection of a great church. Nazareth is also the town of St Joseph, of the Holy Family, and of the hidden life of Christ.

Cana, also in Galilee, is the site of Christ's first miracle, where He changed the water into wine at the wedding feast. From Cana, Jesus went down to Capharnaum with his Mother and disciples. It was there, on the shores of the Lake of Tiberias (Genesareth), that He established His "headquarters", so to speak, during His public life. This lake is truly the gem of the Holy Land; it still presents itself to our gaze just as it appeared before the eyes of Christ. The harmony between the landscape and the words which were pronounced there is so striking that even the most sceptical are impressed: a day spent on the shore of this lake is a memory which can never be effaced.

And finally, Jerusalem, the city of David, the city of the death and Resurrection of Christ. While ascending the hills, one is moved to recite the "psalms of the ascent", chanted in biblical times by the ancient Hebrews in the course of their annual pilgrimage. The most important sanctuary in the Israel part of the city is the Coenaculum, the Chamber of the Last Supper: the place of the institution of the Eucharist; and later the scene of the descent of the Holy Spirit on the apostles on the day of Pentecost. It is always with deep emotion that one hears there the last words of Jesus, His farewell to His own people whom He loved to the end; and it is with a sense of profound gratitude that one meditates there. Close by, on this same Mount Zion, is the Abbey of the Dormition, where according to tradition Mary fell asleep before Her Assumption.

These and many other sites are today accessible to an ever-increasing number of pilgrims, thanks to the development of tourist facilities in Israel. Certainly there still remains much to be done, but today a pilgrimage to the Holy Land is no longer an "expedition"; on the contrary, everything is done to relieve the traveller of material preoccupations so that his spirit can be left completely free to meditate on the Gospel in the very place where it was preached and lived, while his feet follow in the steps of the Master.

# REVIEWS OF BOOKS

THE DEAD SEA COMMUNITY, ITS ORIGIN AND TEACHINGS, By KURT SCHUBERT, Adam and Charles Black, London, 1959. Pp. XI+178.

A good book about the famous Dead Sea Scrolls is a *rara avis* in the inflation of fanciful books and articles on this subject. The discovery of the Scrolls is one of the most important contributions to the understanding of both Christianity and Judaism at the time of the Second Temple; and the queer manner in which certain scholars have dealt with these texts is surely to be deplored. On the one hand, the general public is led astray by hasty conclusions, while on the other hand, intelligent people are beginning to tire of the Scrolls themselves. The members of the Dead Sea Sect would surely have interpreted this situation by explaining that, since the doctrine of the Sons of Light was an esoteric one, it was a mark of Divine Grace that this doctrine should not be understood by the majority of modern scholars.

Schubert's book would be considered an excellent scholarly popularization of the Scrolls even if most books on the subject were less troubled by fantasies. The author is remarkable for his clarity of thought, his balanced presentation, and his gift for distinguishing between the important and the unimportant. His opinions and scientific conclusions are sober and always interesting. I am personally very happy that this book, unlike most others, does not repeat *ad nauseam* the commonplaces about the discovery and its archaeological implications. The story of the discovery in fact fills only a small chapter and is devoted to general information.

Chapter I deals with: the Qumrân texts; the biblical texts of the Hebrew canon; the deutero-canonical writings, i.e. the fragments of the Book of Ecclesiasticus and of the Book of Tobit (the author, being a Roman Catholic, does not regard these books as non-biblical); the Sectarian writings; and those fragments of the pseudepigrapha which are already known. The second chapter considers the question of the Hebrew canon: the author supposes that "the canon of the Essene community near the Dead Sea may have been more extensive than the later Masoretic canon" (p. 13). The next chapter discusses the age of the texts. Then follow the story of the discoveries and a brief account of the excavation of Khirbet Qumrân.

Chapters VI and VII describe the

Jewish milieu from which the Sect sprang. They treat the origin of the priestly tradition of the Sect, and trace the source of its "Two-Messiahs" doctrine. This doctrine predicted the coming of a priestly Messiah from Aaron and a Davidic Messiah from Israel, as well as the coming of the Prophet of the Last Days. It is in chapter X that Schubert tries to answer the question whether the Sect believed that its founder, the Teacher of Righteousness, was one of these three eschatological personages. Schubert's opinion is that the Sect saw in him the awaited Prophet of the Last Days. This is conceivable; however, since the Teacher of Righteousness was a priest, it is more likely that he was received as the priestly Messiah than as the Prophet of the Last Days, concerning whom the descent from Aaron is irrelevant.

Chapter VIII, which deals with the organization and teachings of the Sect, is one of the best parts of the book. It is only a pity that Schubert, like most scholars, erroneously translated (p. 66): "thus far the spirits of truth and of error have been struggling in the heart of man..." The correct translation of the entire passage must be, according to Hebrew syntax: "Until then (i.e. until the final annihilation of wickedness), the spirits of truth and error will struggle; in the heart of man they will walk in wisdom and folly." It follows that the presumed testimony in the Sectarian writings of a struggle between the two spirits in the heart of man is simply non-existent. Neither is there anything to substantiate the opinion that the Sectarians believed in a "Jekyll-and-Hyde" psychology. In fact, we learn from the New Testament that belief in the spirits of truth and error does not necessarily imply a dualistic psychology. The author also makes some very profound observations in this chapter on the similarities and differences between the apocalyptic and the gnostic outlooks (pp. 67-75).

The next chapter (IX), which examines the theology of the community and the eschatological expectations of the sect, is also a very fine piece of scholarship. The only two shortcomings I have encountered in this sober and extremely clear exposition are the unfounded opinion that "the Jewish-Christian sect of the Ebionites ... was ... strongly influenced by Essene views" (p. 88), and the gratuitous interpretation of Hymn Scroll 11:12 as a reference to the resurrection (p. 111).

Chapter XI presents an intelligent and balanced examination of the connections between the Qumrân sect and Christianity. One may question, however, whether the author is correct in his supposition (see also chapter VII) that the Qumrân sect is a scion of the Hassidaean movement of the time of the first Maccabees. This indeed is not impossible; but is there any proof to support the hypothesis? The chapter also contains a sentence which is very problematical in its strict sense: "For Jesus the law is no longer the sole way to a life that is pleasing to God. It is here that an immovable line of demarcation runs between the New Testa-

ment and Judaism, whether it be Pharisaic or Essene" (p. 145). If I cannot fully accept this statement, it is not because I am a Jew: for Jesus there was no fundamental tension between the way of the Law and other ways in which to please God. It would seem to me that Jesus (and not Jesus alone) considered any action which pleases God as part of the Law. The tension between the legalistic concept of the Law as an autonomous value and the less formal theocentric view was, and still is, an internal Jewish problem. The Christian approach to the Jewish Law is dictated by Pauline anthropology and by the meaning of the death and resurrection of Christ, and does not follow liberal (or ancient Marcionite) patterns.

The danger of modern liberal or Marcionite understanding of Judaism is avoided in the last chapter of the book. I think that if the famous heresiarch Marcion were alive today, he would be delighted with the discovery of the Dead Sea Scrolls: he would no doubt maintain that Christianity is not a Jewish but an Essene movement. The ancient heretic appears to have influenced the unrestrained predilection of more modern scholars for the Dead Sea Sect. This sympathy, and the enthusiasm about the new discovery, are hindrances to the objective appreciation and analysis of the part played by the Essene *theologoumena* in Christianity. Schubert is, in my opinion, the only scholar who confronts Essenism and Pharisaism *sine ira et studio,* and he is thus able to appreciate the positive religious features of Pharisaism: "Pharisaism avoided the dangers which were inherent to the sectarian attitude of the Qumrân Essenes; Pharisaism combined the messianic idea with the idea of election and thus found a meaning and a purpose for Judaism . . ." (pp. 163-4).

To sum up, Schubert's book is excellent. A scholar of the first rank here presents an intelligent account of the problems raised by the Dead Sea. Scrolls.

*David Flusser*

THE LANGUAGE AND LINGUISTIC BACKGROUND OF THE ISAIAH SCROLL, by E. Y. Kutscher. The Magnes Press, Jerusalem, 1959. Pp. 20+529+XII (Hebrew, with introduction in English.)

It would be superfluous to explain to readers of *Christian News from Israel* what "the manuscripts of the Dead Sea or of Qumrân" are; they have been treated in this journal on several occasions. And even had this not been the case, anyone who follows the daily press of his country cannot fail to have heard of them during the past ten years, so popular has the subject become. As is well known, two of these manuscripts contain the Book of the Prophet Isaiah—one almost in its entirety, and the other only in part. The complete manuscript was published by M. Burrows, J. C. Trever and W. H. Brownlee, under the name *The Dead Sea Scrolls of St. Mark's Monastery,* Vol. I (New Haven, 1950), and the partial manuscript by E. L. Sukenik in 1955.

While the short text is almost identical with that of the Book of Isaiah

in our Hebrew Bibles, the almost complete text has many peculiarities which have made it the object of detailed studies, including the book under review. The differences which distinguish it from the Masoretic (traditional) text, authorized by Jewish scholars during the early centuries of the Christian Era, can be summarized in three categories: orthography; certain grammatical forms; and "variants", or words which are used in certain passages of one text in place of other words which appear in the corresponding passages of another text.

In regard to orthography, one finds in the Dead Sea manuscript a much more frequent use of *matres lectionis* than in the Masoretic text. These are certain Hebrew letters which imperfectly represent vowels; for it is well known that the Hebrew alphabet consists entirely of consonants. As far as grammatical forms are concerned, some of those in the manuscript under consideration seem archaic, or even borrowed from the Aramaic language.

Textual critics and interpreters of the Bible, however, are primarily interested in the variants. In this manuscript, there are variants which correspond to ancient translations, such as the Greek Septuagint, fragments of other Greek translations, the Aramaic Targum and the Syriac version. But even more surprising is the fact that some of the variants accord with the conjectured emendations of modern scholars, made on the basis of their reasoning.

Such are the peculiar characteristics of the text of the large scroll. (At that time, books were written on papyrus and folded, or on leather and rolled; later on, as today, they were sewn together in book form.) Out of these peculiarities of the Qumrân text of Isaiah arises the question: what is the nature of the language it employs? This is precisely the question which Mr. Kutscher, professor at the Hebrew University of Jerusalem, undertakes to answer in the large volume before us. It contains no less than 561 pages, which leads one to believe that few other biblical texts have been subjected to such an extensive analysis.

As he himself tells us, Mr. Kutscher's objective is to prove that the distinguishing features of the Qumrân text of the Book of Isaiah reflect, in so far as the language is concerned, the linguistic background of the end of the period of the Second Temple. The author submits his thesis in the first part of the book, which he calls "The Language of the Scroll and its Background." The second part, by far the longest (pp. 71-409), is devoted to a presentation of the arguments in support of his thesis. The third part contains several appendices, which deal with some aspects of the manuscript that could not conveniently be included in the main section. The fourth part comprises *addenda et corrigenda,* and the fifth and final part is an index of words treated or referred to in the book.

The *addenda,* it is worthy to note, occupy no less than 43 pages, a fact which is explained by the lapse of time between the preparation of the

book (effectively completed in 1952) and its printing (begun as late as the spring of 1958); one can imagine how enormously the literature concerning the Dead Sea Scrolls had grown during those six years. Furthermore, in proving his thesis, the author had at the outset planned to restrict himself to matters of philology; for the rest, he had hoped to discharge his task by giving some examples. But, having finished, he realized that things could not be disposed of in this fashion, and tried to make up for the deficiency in the fourth part of the book.

In order to prove that this scroll of Isaiah reflects the state of the Hebrew language during the last pre-Christian centuries, the author turns first to proper names, such as the name of the city of Damascus. This name is written in the scroll with the consonants *drmsq,* as in the biblical Book of Chronicles, the Syriac version of the Bible, and the Mishna—all late sources—while in the Accadian and Aramaic inscriptions and in the earlier books of the Bible, including the Masoretic Isaiah, it is written *dmsq*.

Theophoric names provide more material in support of the author's thesis. In the earliest books of the Bible, in the Accadian inscriptions and in Hebrew seals, the most common form is the long ending *-ahu,* while in the (Aramaic) documents from Elephantine, in late Hebrew and Aramaic inscriptions from the vicinity of Jerusalem, in the later books of the Bible (Ezra, Nehemiah), in Mishnic Hebrew, and in other sources of the centuries just before and after Jesus Christ—our scroll among them—the long form is avoided, and we find only the shorter ending *-ah*. The Book of Chronicles seems to present some difficulty, inasmuch as it is of late origin and yet preponderantly uses the *-ahu* form; but Mr. Kutscher resolves this problem in favour of his thesis by offering a satisfactory explanation of this phenomenon.

A further argument to prove that the language of the scroll represents a later phase of Hebrew is derived from the orthography which, on its part, bears testimony to the pronunciation of that time. The scroll frequently employs the *matres lectionis* mentioned above; and, as is well known, Hebrew orthography developed from defective spelling (without vowel-consonants) to full (with such consonants).

We shall leave the task of a detailed examination of Mr. Kutscher's arguments to more specialized reviews. For our part, we feel that he has established his thesis. One might of course register the objection that in order to present a fuller account of the language of the Isaiah scroll and of the period, one would have to examine the language of other documents discovered in the same region. But if the author has done so only seldom, and somewhat indirectly—though he surely had the opportunity to read what had been published on the subject between the publication of the scroll text in 1950 and the edition of his book in 1958—and if he has given it a place only in the *addenda,* it must be due to the fact that he has seen no reason to change his opinion.

In addition to establishing the linguistic background of the Isaiah scroll, Mr. Kutscher has the merit of having treated other matters, more or less related to his main subject; a knowledge of this additional material will help those who, after him, will deal with corresponding subjects, and it will enormously facilitate their work.

But all on one small condition! Since one can hardly assume that all who are interested, even those who know biblical Hebrew, can read so large a volume through in modern Hebrew, or even consult it readily, they would certainly be grateful to the author if he would ease their labours by publishing another edition, in a language which is more accessible to them. This would also provide an opportunity to include in the first sections of the work, in so far as is possible, what is relegated in the Hebrew edition to the fourth, and to add the results of the latest studies on the subject.

*A. Semkowski, S. J.*

ПАЛЕСТИНСКИЙ СБОРНИК. Выпуски 1-4 (63-67). Издательство Академии Наук СССР. Москва-Ленинград, 1954-1959. [Journal of Palestine Studies. Issues 1–4 (63–67). Published by the USSR Academy of Sciences. Moscow–Leningrad, 1954–1959].

The Russian Palestine Society, which considers itself the successor to the Imperial Orthodox Palestine Society of the Tsarist period, in 1954 renewed the publication of the earlier Society's *Palestinski Sbornik* (Journal of Palestine Studies). The new *Sbornik* is issued jointly by the USSR Academy of Sciences and the Russian Palestine Society, and is published by the Academy. Thus far, four issues have appeared.

The editors, headed by N.W. Pigulevskaya (a scholar in the field of Syrian history and literature of the Byzantine period), remark in the preface to the first volume that the function of the *Sbornik* is to serve as a link between the Soviet community and the Near East. Here members of the Society publish their studies, not only on the ancient and mediaeval history of Near Eastern peoples, but on their contemporary civilization as well. The latter include papers on their living languages, modern history, economy, and present-day art and literature.

In keeping with this design, the material in the first four volumes spans an exceptionally long period: from a study of "Ancient Mesopotamian Legal Systems" by L. A. Lipin, to essays and memoirs dealing with the sojourn of the (then youthful) orientalist Y. Y. Kratshkovski in Palestine and the Lebanon from 1908 to 1910. There are also papers on Egyptology; Semitic languages and literature (such as V. V. Struve's essay on "The Ugaritic Theogony"); biblical archaeology; Southern Arabia in the pre-Moslem period; the Omayyad army and its conquests in Africa; aspects of Arabic and Syriac literature; Armenian history; the life and times of the Karaite author Ali Ben Suleyman; and so on. Readers of *Christian News from Israel* will no doubt be interested in those studies which are related to the history

and literature of Christianity, and for them there is much rewarding material in these volumes.

In *Sbornik* 1 (63), Pigulevskaya presents an interesting study of MS. 432 from the Lenin State Soviet Library, which is a fragment of a ninth century Greek-Syriac-Arabic polyglot of the Book of Psalms. This manuscript is one of our earliest records of Arabic cursive script, and therefore also deserves attention from a palaeographic point of view. In *Sbornik* 2 (64-65) the same scholar treats the journey, in the late thirteenth century, of two Nestorian monks — Marcos (who later became Patriarch under the name of Yab-Alaha) and Rabban Sâwmâ, probably sent by Kublai Khan (1260-1294), from Peking to Jerusalem. (We know that the Nestorians were considered heretics by the Byzantine Church, and, as enemies of it, succeeded in penetrating into the most remote regions of Eastern Asia.) The account of this journey contains important information on the history of Mongol rule in the Near East. According to the Arabic version, the two monks made a pilgrimage to Jerusalem. Since this detail is absent from the Syriac text, we may suspect a later addition. In any case, the account is very enlightening.

A third paper by Pigulevskaya (*Sbornik* 4) is an analysis of the Syriac Chronicle of Edessa, which records events until 540 CE, and is based on the archives of the Royal House and of the Patriarchate of Edessa. We might mention here that this scholar has devoted a book to the history of Mesopotamia and its Christian population at the turn of the sixth century, entitled *The Syrian Chronicle of Joshua the Stylite as a Historic Source,* 1940 (published in Russian).

In *Sbornik* 4 (67), pp. 17-78, there appears K. Starkova's comprehensive article on the Manual of Discipline, published by Millar Burrows in 1951.[1] The writer, who knows the relevant literature from Western countries, here gives the first complete Russian version of the scroll (translated from the Hebrew original) together with an introduction, commentary and notes; she accepts the thesis that the scroll emanated from the Essene community. The same volume contains her detailed review of D. M. Dunlop's book, *The History of the Jewish Khazars* (New Jersey, 1954), and her treatment bears directly on historical-religious problems.

Volume 4 also includes a paper by R. M. Bartikyan on Armenian sources for the study of the Paulicians, a seventh century group within the Nestorian sect; hitherto we have had only Greek-Byzantine documents bearing on this movement. The writer examines the Armenian sources, which attack the "heretics" and contain important information about them.

A survey of these first four volumes

[1] According to its Hebrew name, the scroll is called: *Now this is the Rule for the entire Congregation of Israel in the Last Days.* Starkova knows A. M. Haberman's book *Edah v'Edut* (Community and Testimony), Jerusalem, 1956, as well as M. Kassovsky's monograph *Further Reflections on the Hidden Scrolls,* Jerusalem, 1956.

indicates that *Sbornik* is growing in quality of scholarship and wealth of material. It shows that Soviet Orientalists not only take an interest in matters pertaining to Russian problems (to which a special publication is dedicated, entitled *Soviet Oriental Research),* but also devote considerable attention to the study of Near Eastern peoples. They are familiar with the material published in Europe and America, and offer their readers both their own conclusions and those of their Western colleagues. Orientalists will surely welcome the publication of the new *Sbornik,* which it is hoped will make a significant contribution to cultural interchange among nations.

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## BOOKS RECEIVED

DIE HEILIGEN STÄTTEN DER EVANGELIEN, von Clemens Kopp. Friedrich Pustet, Regensburg, 1959.

SCRIPTA HIEROSOLYMITANA, Publications of the Hebrew University, Volume VI, Studies in Philosophy. Edited on behalf of the Faculty of Humanities by S. H. Bergman. The Magnes Press, Jerusalem, 1960.

THE COINS OF THE JEWISH WAR of 66–73 C.E., by Leo Kadman. Corpus Nummorum Palaestinensium, Second Series, Vol. III, Schocken, Jerusalem, 1960.

THE NORTHERN BOUNDARIES OF JUDAH, by Zechariah Kallai. The Magnes Press, Jerusalem, 1960. (In Hebrew, with introduction in English.)

THE GROWTH OF INTERNATIONALISM IN ENGLISH PRIVATE INTERNATIONAL LAW, by O. Kahn-Freund. The Magnes Press, Jerusalem, 1960.

HELLENISTIC CIVILIZATION AND THE JEWS, by Victor Tcherikover. The Jewish Publication Society and the Magnes Press, Philadelphia-Jerusalem, 1959/60. Translated from the Hebrew by S. Applebaum.

READERS of this journal often send enquiries regarding the availability of tourist facilities in connection with projected visits and pilgrimages. We therefore call attention to "A Tourist Companion to Israel", published by the Israel Government Tourist Corporation, 60 King George Avenue, Jerusalem.

The Government maintains tourist offices abroad in the following cities:

NEW YORK
Israel Government Tourist Office
574 Fifth Avenue, N.Y. 36

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Israel Government Tourist Office
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ZURICH
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Library
Mr. Duke K. McCall
Southern Baptist Theol. Sem.
Louisville 6, Ky.

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